2: Cooper E-4 (no date) 1946 SH6 Yahgan SH6

of spirits (pl. III, c). So dashed out, they sang and danced in the sight of the women and children and threatened the women with dire penalties if they did not remain submissive to the will of the men.

MYTHOLOGY

Full details on the cosmogony and mythology of the *Yahgan* have been presented by Gusinde (1937, pp. 1189–1277), with further information on certain of the more important folklore beings (1937, pp. 1279–1294). Perhaps the most important single phase of the mythology is the Yoálox cycle. The elder of the two Yoálox brothers was stupid, the younger, clever. The younger is in a general sense the culture hero. He is not a trickster. The cosmogonic myths include a flood story. There are a great many explanatory tales of the cormorant, the otter, the fox, and so forth. A number of other stories were told with the moral purpose of instructing and warning the young. Certain others concern the medicine man. The long story of the mother matriarchate was briefly summarized supra under Kina rite with which it was associated, just as the Yoálox cycle was more or less associated with the Hàinush. The chief folklore beings believed in, but to whom no cult was given, were the dreaded cannibal beings, the Lukúmu water spirits, and the Hàinush giants.

ARTS AND CRAFTING

In general, *Yahgan* technology, with the exception of the bark canoe and allied basketry, gives little indication of inventive strivings. Thus they stand in sharp contrast with their Arctic counterparts, the Eskimo. A comparison for instance between the very simple *Yahgan* harpoons and the very elaborate Eskimo ones shows the sharpest contrast. In this respect *Yahgan* culture resembles more closely the culture of the northern *Athabaskan* and northern *Algonquian* of sub-Arctic America.

There were no weights and measures of any kind. There were no means of communication such as knotted cords, notched sticks, or, so far as our records go, of travelers' signs, such as the inclined stick to show direction of journey. Smoke signals were made by putting branches of *Nothofagus betuloides* on the fire and, when the dense smoke had risen about 16 feet (5 m.) high, quickly extinguishing the fire, allowing a balloonlike cloud of smoke to ascend. One such smoke signal signified sickness or an accident; two, a grave emergency; three, a death; four, the discovery of a stranded whale.

The day was divided into periods of about 4 hours each. The year was divided into four seasons corresponding roughly to our own, and also into eight divisions: "the time when the bark is loose," "when the first bird eggs were found," and so forth.